which two or more organized self-conscious personalities manifest themselves through bodily actions *and* introspective reports not only alternatively, but also simultaneously. But, besides these most striking and rarer evidences, every instance of mental conflict with its varied symptoms, objective and subjective, every case of repression or of dissociation, and all the quasi-pathological processes of dreaming and hallucination, and very many of the phenomena of the hypnotic state—all these point unmistakably to the same truth; namely, that the unity of the personality, such as it is, must be regarded, not as a primary datum, an ultimate fact to be merely accepted with * natural piety | but rather an achievement, a product of a dynamic organization, an integration, a harmonization, actively maintained and only too liable to fail and lapse in favour of some state of conflict, disharmony, disunity, lack of integration, lack of wholeness.

All the activities ascribed, in the current jargon of psycho-analysis, to the Unconscious are evidences of the same kind. The more one studies these phenomena of disorder and quasi-disorder of the human organism, the more inevitably is one driven to recognize their significance as evidences of the composite nature of human personality.[1]

Thus both the purely biological approach to the human organism from below on the one hand, and the psychological approach on the other hand, each quite independently of the other, furnish a wealth

of evidences

[1] For some account and discussion of these phenomena, as well as some elaboration of the monadic theory, I refer the reader to my *Outline of Abnormal Psychology* (1927) and a recent article, * Relations between Dissociation and Repression ', *Brit.JrnL of Psychology,* Jan. 1938.